14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

Both sexes drink the beer which is made from grain, but the women never drink with the men. The women make the butter.

The men do not *smelt* iron, but obtain it in pig form from the Bantu Kavirondo. There is even a certain prejudice against blacksmiths amongst the Ja-luo. They are called "Yothenh," and among some of the tribes constitute a separate caste called "Uvoa." They *forge* spears, knives, bill-hooks, and axes, but their hoes are imported from their Bantu neighbours. *Shields* are made of buffalo or ox hide, and also of sudanish wood. Their spears have small heads, and shafts of tremendous length. They use *clubs*, and also long leaf-shaped swords, which they have borrowed from the Masai or Nandi. Bows and arrows are still employed, but the arrows are no longer poisoned. Poison was said to be derived from the venom of snakes, and also from certain herbs. Their musical instruments are very similar to those of the Kavirondo Bantu.

Girls are betrothed at the age of seven, and go to their husbands at the age of ten or eleven, payment being made by degrees over the years elapsing between the betrothal and the marriage. The girl is taken by her unmarried girl companions to her husband's house. The father of the girl kills an ox and takes the meat, together with a quantity of sorghum porridge, to the bridegroom's house to provide a *wedding feast*. On the following day the bridegroom's brothers, and his other wives, if he has any, take the newly wedded wife back to her father's village, where there is another great feast. The bridegroom does not attend. The father of the girl next day presents his daughter with a goat, and she returns to her husband, who continues to make payments to his father-in-law. The total amount of the marriage payment may reach to six cows, or their equivalent. If the man stops paying, his wife will leave him and go back to her father's village until the payments are resumed. If within a year of the marriage the woman does not bear a child, the husband may stop his payments, but he has no claim to the return of what has been already paid, so long as his wife remains with him. If a wife dies without having borne children, the amount paid for her is returned, unless the husband agrees to accept one of his deceased wife's sisters, for whom only a small complimentary present is paid. If a woman refuses to stop with her husband, she is given to another man, and whatever this man gives for her is paid over to her first husband. If a woman has a child and is ill-treated, she may leave her husband, but must leave her child behind with the father. If the child be a boy, when he grows up and the mother gets old she generally returns to live with her son. If after a marriage has been arranged an avaricious father is loth to part with his daughter, the young man employs his friends to waylay the girl in the daytime. If, however, the girl after capture refuses to stop with her